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Virginia.

**FROM THE ADDRESS OF THE RT. REV. THE BISHOP OF THE DIOCESE TO THE
CONVENTION, A. D. 1845.**

[Continued from page 99.]

Such being the case, who can question for a moment the entire accuracy of the account, both of the preaching and living of the Clergy of his day, as given by the faithful and zealous Mr. Jarrett, and who could blame him for the encouragement afforded to the disciples of Mr. Westley, at a time when neither he, nor they, thought there could be a separation from the Church of England.

Dissent, from various causes, was now spreading through the commonwealth; dissatisfaction with the Mother Country and Mother Church was increasing, and the Episcopal Clergy losing more and more the favor of God and man, when this devoted minister, almost alone in preaching and living according to the doctrine, discipline, and worship of the Protestant Episcopal Church, was glad to avail himself of any aid in the good work he was endeavoring to perform. For the time, however, his efforts were unavailing. The war of the Revolution was approaching, and with it the downfall of the Church.

Many circumstances contributed to this event. The severities exercised towards some of the dissenters in times past, had embittered their minds against the declining establishment.

The attachment of some of the Clergy to the cause of the King subjected the Church itself to suspicion, and gave further occasion to its enemies to seek its destruction. The dispute about Church property now came on, and for twenty-seven years was waged with bitterness and violence. At the commencement of the war of the Revolution, Virginia had ninety-one Clergymen, officiating in one hundred and sixty-four churches and chapels; at its close only twenty-eight ministers were found laboring in the less desolate parishes of the State. Whither

numbers of them had fled, and to what secular pursuits some of them had betaken themselves, it is not in our power to state. Had they been faithful shepherds, they would not have thus deserted their flocks. We come now to the efforts of the more faithful, though faint hearted ones, to strengthen the things that remained and were ready to die.

In common with some other Dioceses, the Church in Virginia resolved on an effort to obtain consecration from abroad, for a Bishop who might complete her imperfect organization. A very worthy man, the Rev. Dr. Griffith, was selected for the purpose; but so depressed was her condition, so little zeal was found in her members, that though for three successive years, calls were made upon the parishes for funds to defray his expenses to England, only twenty-eight pounds were raised, a sum altogether insufficient for the purpose, so that the effort on his part was abandoned through poverty and domestic affliction.

Even at a subsequent period, when renewed efforts, prompted by shame at past failures, and a sense of duty to the Church, were made to secure what was necessary for Bishop Madison's consecration, a sufficiency even with some foreign aid, was not obtained, to pay all the necessary expenses of the voyage. The object, however, was accomplished, and at the end of almost two hundred years from the establishment of a most imperfect Church in Virginia, a Bishop was obtained.

But she was too far gone, and there were too many opposing difficulties, for her revival at that time. From the addresses of Bishop Madison to the Episcopalians of Virginia, it will be seen that he entered on his duties with no little zeal, and with very just views of the kind of men and measures necessary for the work of revival. He plainly admits the want of zeal and fidelity in many of the ministers as one of the causes of the low condition of the Church, and that the contrary qualifications were indispensable to her resuscitation. He made an ineffectual effort at bringing back into the bosom of the Church the followers of Mr. Westley, for they had now entirely separated from her.

After a few partial visitations of the Diocese, his hopes of the revival of the Church evidently sunk; and the duties of the College of William and Mary, of which he was President, requiring his attention during the greater part of the year, at the Convention of 1805, he called for a Sufhragan, or Assistant Bishop. The subject was referred to the next year's Convention, but no such meeting was held, nor was there another until after his death. For seven years it seemed as if the worst hopes of her enemies, and most painful fears of her friends, were about to be realized, in her entire destruction. In the General Convention of the Church, held in the city of New Haven in 1811, there was no representation, or any report, whatever, from Virginia, but the following entry is found on the journal, "they fear, indeed, that the Church in Virginia is, from various causes, so depressed that there is danger of her total ruin, unless great exertions, favored by the blessing of Providence, are employed to raise her."

During the ensuing spring Bishop Madison died, and shortly after, a Convention of the Clergy and Laity was invited by Dr. Buchanan, at the instance of the Rev. Dr. Wilmer and myself, both of us then ministering in Alexandria, for the purpose of electing a Bishop. Important as was the object, and imperious as was the necessity of such a meeting, in order to the existence of the Church, only thir-

teen Clergymen, and about as many Laymen, were found, who had interest enough in the cause to come together. The result was, the election of Dr. Bracken to the vacant Episcopate, who, however, declined at the ensuing Convention. At the Convention, only eight Clergymen and ten Laymen met together for a few hours around a table in one of the committee rooms of the Capitol, in Richmond, and when they separated, scarce expected ever to meet again for Ecclesiastical purposes.

During the following year, however, in the good providence of God, circumstances arose which led to further efforts. The Monumental Church, built on the ruins of the Richmond Theatre, needed a minister; and the minds of a few individuals, interested for a suitable supply for that interesting station, and also for the vacant Episcopate, were by a most gracious overruling Providence directed to one at a distance, personally unknown to any, and only by good report to a very few. I need not add that the person alluded to was the good Bishop Moore, so long the affectionate pastor of one of the Churches in Richmond, and the beloved Bishop of Virginia. At the Convention, however, which elected him, only seven Clergymen were present. It would thus appear, that after the lapse of two hundred years, the Church of Virginia was reduced to about the same number of ministers, which served at her altars during the first ten years of her existence. And is it wonderful that many, even of sincere friends, should think that the effort at resuscitation must be fruitless, and that enemies poured derision upon the same! I well remember, even some years after this, and when our prospects had brightened not a little, as I presented a petition to that great and good man, Chief Justice Marshall, a true friend to the Church, asking a contribution to our Seminary, that, although with his accustomed liberality he freely gave, he yet accompanied the gift with a remark, "that it seemed almost cruel to tempt young men to enter the ministry of a Church which was too far gone ever to be recovered." But he lived long enough to rejoice in his mistake, and to see children, and children's children, blessed by the fruits of an institution which he feared might be worse than useless. I may be permitted to add, that when the Church of Virginia, at an early period, wished to unite sister Dioceses with her in the great work of ministerial education, it was made an objection to the proposal, that her morals and religion were so corrupt, that it would be unsafe to trust such an institution within her borders. We wonder not at such reproaches, although they may sometimes have come with an ill grace from those who made them, seeing that the whole Church largely partook of the same corruption. I can remember too well the time when, in every educated young man of Virginia, I was prepared to meet a sceptic, if not a scoffer. At the time of my first ordination, by Bishop Madison, about a year before his death, although it took place on a bright Sabbath morning, only about fifteen gentlemen, young and old, and two ladies, were present in the old and venerable church of Williamsburg. More of the young men indeed did I meet on my way to the Church, with guns on their shoulders and dogs at their sides, going into the fields and woods in search of game, than were to be found in the Church itself.

And what more could be expected from the character of the Clergy generally at that time, or for a long time before. It is a melancholy fact that many of them had been addicted to the race-field, the card-table, the ball-room, the theatre—nay

more, to the drunken revel. One of them, about the very period of which I am speaking, was, and had been for years, the President of a Jockey Club. Another, after abandoning the ministry, fought a duel in sight of the very Church in which he had performed the solemn offices of religion. Nothing was more common, even with the better portion of them, than to celebrate the holy ordinance of Baptism, not amidst the prayers of the congregation, but the festivities of the feast and the dance, the minister sometimes taking a full share in all that was going on. These things being so, and the Churches having been, on account of such things, almost entirely deserted, or else occupied by those who only held our Zion up to derision, what but a firm conviction of God's watchful Providence over her could keep alive hope in the most ardent of her friends? How often, in looking at the present comparative prosperity of the Church, do we say, surely God must have greatly loved this branch of his Holy Catholic Church, or he would not have borne so long with her unfaithfulness, and so readily forgiven her sins.

It becomes us, my brethren, with deep humility and lively gratitude, to compare together our past and present condition, and say, "what hath God wrought?" If, towards the close of two hundred years, there were nearly one hundred ministers and one hundred and sixty Churches, and then in seven years after, only a few faint-hearted ones, serving in the few remaining and almost deserted sanctuaries; now again, after the labours of only one-third of a century, our hundred ministers are restored, and one hundred and sixty Churches at least are open for the people of God. If for two hundred years not a Bishop ever visited the Diocese, and even after one was sent, only a few ministrations performed; now two Bishops have full employment, in visiting nearly two hundred Churches or stations. If it was for years found impracticable to raise sufficient funds for the consecration of one Bishop; now funds are raised for the annual support of two, independent of parochial charges. If it was once proposed in a declining state of the Church, but in vain, to raise funds for the education of only two candidates for the ministry; now more than fifty are receiving preparatory instruction at our Seminary. Whereas formerly we were entirely dependent on foreign parts for our supply of Clergymen, insufficient as to numbers, and worse as to character; now by the blessing of God on our Seminary, we are enabled to send forth to the decayed Churches, or to the heathen of Europe, Asia, and Africa, a goodly number of faithful and zealous Missionaries of the Cross. Whereas formerly and for at least a century, numbers were deserting our communion, as that which had deserted God, and was deserted of God; now, for the last thirty years or more, either themselves or their children, or children's children, have in considerable numbers been returning to our fold, as to one which God himself was keeping and blessing. Whereas once, almost all men thought and spoke ill of our Clergy and communicants, as devoid of piety; now, only those who are misinformed, or most prejudiced, refuse to acknowledge that, through God's grace, there is at least as large an amount of true piety, in both Priests and people, as is to be found in those of any other denomination. Whereas, once, we had for many years no Conventions, and then for some years a few faint-hearted ministers and people meeting together; now, what numbers of Clergy and Laity delight to assemble, not for the dry business of legislation only, or for religious controversy, but chiefly for the blessed

privilege of joining hearts and voices in the sweet exercises of God's word and worship, and thus becoming knit together in love.

Thus graciously hath God dealt with us. But does it not, out of gratitude to God, and that we may continue to enjoy his smiles, become us to inquire by what means this hath been done; how our Jacob arose, when he was not only so small, but crushed to the earth, trodden under foot of man, after having been betrayed by friends, and dishonored by the very ministers of God who were appointed to defend him. In the character, habits, views and history of the man whom God sent to us from a distance, to be our head and leader in this work, and in the views of those, whether from our own State or elsewhere, who entered into the service, may be seen the religious principles and methods of action, by which, under God, the change has been effected; and it need not be said, how entirely different they were from those by which the disgrace and downfall of the Church had been wrought. Of the efficacy of these means, we are the more convinced, from the peculiar and very great difficulties to be surmounted, which have nevertheless, in a great measure, been surmounted. We are persuaded that, in no part of our own land, were such strong prejudices and such violent oppositions to be overcome, as in Virginia, in consequence of the former character of the Episcopal Clergy, and the long and bitter strife which had existed between the Church and those who had left its pale, which latter were never satisfied until the downfall of the former was accomplished.

[To be continued.]

Missions (GENERALLY) in the West.

The following table is presented for two purposes: 1, to show the growth; and 2, the comparative influence of the Church, in the various dioceses of the West. The amount of population is taken from the best estimates which can be procured, and is presumed to be substantially correct. The number of clergy is derived, for the year 1835, from the Journal of General Convention; and for 1845-6 from Swords' Almanac for the latter year. The clergy who are *absolutely* in active charge of a parish or Missionary station, alone, being enumerated, while those who are employed in teaching, or privately residing, are omitted:

	Population 1835-6.	Population 1845-6.	Clergy 1835-6.	Clergy 1845-6.	Proportion of Clergy to Souls in 1846.
Ohio . .	1,000,000	1,850,000	24	43	1 to each 43,200
Kentucky	700,000	820,000	7	13	1 to each 63,000
Michigan	100,000	300,000	5	22	1 to each 13,600
Indiana .	500,000	860,000	0	15	1 to each 57,300
Illinois .	250,000	750,000	6	18	1 to each 41,700
Missouri	250,000	514,000	1	6	1 to each 85,700
Iowa.	20,000	85,000	0	4	1 to each 21,200
Wisconsin	15,000	55,000	2	13	1 to each 4,230
Tennessee	700,000	900,000	12	12	1 to each 75,000
Arkansas	45,000	135,000	0	3	1 to each 45,000

In connection with the above, we beg attention to the following remarks from a late number of "Hunt's Merchant's Magazine":

"By the next census, fully two-thirds of the population will be found west of the Alleghanies, at which period the Valley of the Mississippi, including the country of the lakes, and the Gulf of Mexico, will, for the first time, have a numerical preponderance. These three great divisions are properly ranged under the western head, in distinction from the eastern, or Atlantic states. They have peculiar facilities for intercommunication by natural and artificial channels. The people of Western Georgia and Alabama are nearer to Cincinnati, or Louisville, for business, intercourse, or influence, than they are to Richmond, or Washington, or Philadelphia. They have one great commercial centre—New Orleans. The Ohio river forms nearly the central line of this vast region, considered in reference to its geographical extent, and its population. Two canals already unite this river and the greater northern lakes, and a railroad is in progress having in view a more rapid communication. From every point on three of the great lakes, Cleveland is reached by steam; and thence to Cincinnati, the distance is but two hundred and fifty miles, while from Cleveland to Washington, the distance by the usual routes is eight hundred miles. The region of the lakes, as far as the barrier of Niagara, is but an off-shoot from the wide central valley, and the region of the Gulf claims a like relationship to the same vast trunk of the Republic.

"In 1840, the Atlantic states had, (omitting fractions,) 10,700,000 inhabitants; and the states lying west of the mountains, and between the lakes and Gulf, 6,400,000. From the former must be deducted one-fourth of the population of Pennsylvania, Virginia, and Georgia, and the small part of New York lying on Lake Erie, as they are decidedly western in position, interests, and character. This portion amounts to about 1,000,000, making the Atlantic population, at the last census, 9,600,000, the entire western 7,500,000. From 1790 to 1840, the Atlantic portion, (ex-

cluding that part of those states which properly belong to the west,) increased 6,120,000, or 1,220,000 for each decennium since the first census. The increase was nearly uniform during the three first periods, being about 1,070,000; it rose in the fourth period, or from 1820 to 1830, to 1,600,000, but decreased in the fifth from this last number to 1,330,000. Assuming this to be the increase for the current decennium, we shall have, at the census of 1850, a population of 10,930,000 in the Atlantic portion of the states. Allowing the increase of the whole United States to be the same as hitherto—that is, at the rate of one-third for every ten years, we shall have for our entire population, in 1850, 22,760,000; from which, deducting the Atlantic portion, 10,930,000, there remain for the west 11,830,000, or a majority of 900,000.—That we are entirely within the mark, in estimating the growth of the west, appears clearly from the following table:—

INCREASE OF THE WEST FROM 1790 TO 1840.

1790 to 1800.....	270,000
1800 to 1810.....	690,000
1810 to 1820.....	1,170,000
1820 to 1830.....	1,430,000
1830 to 1840.....	2,900,000

"From this it will be seen that the ratio of increase has been, in two of the periods, over 100 per cent.; in one of them 70 per cent.; and in only one has it fallen below 50 per cent.; while for the preceding ten years it exceeded one hundred. No one denies that the causes which have hitherto so rapidly swelled the population of this vast region, are, for the most part, still in operation."

We have received the following extract from a letter of a Missionary, which shows some of the "shadows" of their lot. As it was not intended for publication, we omit names.

"We have been indeed like slaves, who have little time and few means to see each other. We, like they, have had to snatch a little time from many engrossing concerns. I may express in this connection what I have often thought and felt—that Episcopal Missionaries are of all others the least respectably supported. I verily believe that we

have more expectations to meet; more labors to perform; more privations to endure, than any other similarly situated. Our people are unreasonable enough to expect and exact superior discourses on Sunday from us, who, during the whole week, are obliged to cast about in our minds to obtain the commonest comforts of life, and to beg the lowest class of creditors (for we are sometimes debtors to such) to forbear using legal coercion upon us! And if we do not come up fully to the expectations of those who have crippled us—they are humbled! The amount spent in this South-west in *superfluities*, if added to the paltry sum given for ministerial support, would render us comfortable, and animate us with zeal to labor for the

contributors, and never till I came here did I hear the minister's salary called a "*charity!*" I make these remarks not entirely in reference to my own case; for I am not, I believe, more hardly dealt with than my brethren. I know that others suffer as much or more than I do. The lay-policy pretty generally adopted in our new congregations is—if a minister has means, he must spend them to show his interest in the good cause; and if he have no means, he must show his attachment to it by excruciating abstinence. But I must stop complaining; not, however, until I express the apprehension that the Missionary field is likely to be deserted, just so soon as those who cultivate it can leave."

EXTRACTS FROM REPORTS OF MISSIONARIES.

We commence, and shall continue in our next number, the publication of the April reports from the Missionaries. We regret that our limits forbid the insertion of them all in the present number. The communication of Bishop KEMPER to his Clergy, on page 111,* explains the allusion to his request in some of the communications that follow. We defer to his wish that they should be published.

Delaware.

Georgetown—Rev. J. L. McKIM.

Of the churches at Milford and Georgetown, occasion is here taken to say, that they are decidedly in an improved condition, and begin to be considered more respectfully by those who are "not of us." In the latter place, this effect may be attributed, in a great degree, to the more perfect exhibition of our worship, which is allowed by the convenience and comfort of our new house of prayer. And in Milford, the faith and patience of our little flock have begun to extort the admiration and favour even of enemies.

The services at Cedar Creek have been suspended during the winter, on account of the uncomfortableness of the church; arrangements are now making to distribute the members of that parish

among the neighboring churches—to remove that building—and discontinue the corporation. For this reason "communicants" are omitted in the present report. It is also proposed to erect a new parish at Milton, which will embrace a large part of the congregation at Cedar Creek.

Florida.

St. Augustine—Rev. C. C. ADAMS.

This parish and the whole city is suffering greatly in consequence of the reduction of the military force garrisoned here, and on which it was mainly dependent for support; but there are new enterprises in embryo which may give an impulse to Florida, and if so, to this city and church. Should they fail, the prospect for the future looks gloomy enough.

Louisiana.

New Orleans—Rev. N. O. PRESTON.

Every thing connected with the Church of the Annunciation, is in a most

* There is a mistake in the sentence commencing "This plan," which we correct. It should read as follows: "This plan was changed, but neither at my request nor with my approbation; and the alteration has been considered by many as injurious. With the rules of the Board of Missions, or with those of its representatives," &c. &c.

prosperous condition, so much so that at the close of this year we will be self-supporting, beyond all question.

Kentucky.

Paris—Rev. G. G. MOORE.

Your agent, Rev. Mr. Fox, says, that the Domestic Board have kindly intimated that Missionary parishes could be supplied with Sunday School books occasionally, should they be wanted. He has, therefore, been kind enough to signify to you in the enclosed letter that a small donation to this parish would be highly acceptable. I sincerely hope you may find it convenient to aid us in this respect; and we shall be greatly indebted to you under God for the blessing.

[The Secretary intimated to the Special Agent that wants of this kind, brought distinctly before the Church, would doubtless meet with attention. What could our Sunday Schools do better than supply the want thus indicated?—Ed.]

Covington—Rev. E. LOUNSBERY.

I am well aware that statistical tables like the above, furnish the best sources that can be *prescribed* of such information as your Committee need. But statistics in their naked form seldom reach the heart of the people, or rouse into action the benevolent sympathies of the Church; and I state it as the result of much experience and of extensive personal intercourse with the members of our communion in almost every diocese of the United States, that what our Missionary system needs at the present day, is not so much extensive *remodeling*, as the addition of some *channel of sympathy* between the Missionary and those upon whom he depends for aid in his arduous work. Whether the restoration of the old plan of publishing the full reports of the Missionaries in the Spirit of Missions, as has been suggested, would supply this lack, I am not prepared to say. To a very limited extent, it might. But of this I am certain; supply such a channel fully—let the Missionary come before the people with all his trials and difficulties and encouragements in detail—let him be known—let his character be learned from his works and his actual situation be correctly understood, and there will be no lack of means for his support.

During nearly a year and a half which I have spent at different times in the service of the Church as an agent for the collection of money, I never met with a *signal instance*, in which, if an opportunity was first given for such communication, my application was not responded to liberally, cheerfully, and often even *gratefully*; and I failed only, where, from prejudice or from a mistaken notion of duty, the *avenues* to sympathy were *closed* against me, by the clergy themselves. Here, I am constrained to believe, and *not with the Laity*, rests the heavy responsibility of all the embarrassments which our Missions have experienced from the lack of funds. And to correct this, in my humble opinion, should be the first effort of all who have at heart the real welfare of the Church at the East or at the West.

It might sound ungracious, but you at least will understand me, when I say that almost all the apathy upon the subject of Missions among the churches at the East, arises from ignorance: that is, they have little correct knowledge of the marked *peculiarities* of our Western parishes. Their estimate of our wants are all based upon their experience of the work of building up new parishes in older communities.*

Danville—Rev. M. F. MAURY.

* * * * It is impossible from such a beggarly account of empty statistics to form a correct estimate of the progress of things in the West. For instance, while I mention the number of families as twenty-two attending public worship, it does not include more than one-fourth of the families who may be said to be included in my charge, and yet, members of other denominations, that is, if pastoral visits, attention to the sick, burying the dead, &c., can be considered as part of the great work assigned to us by Him who went about doing good.

When I first took charge of the Parish, there were twenty-four communicants; now there are only thirty-six, although twenty-seven have been added, all from the parish but five, and only five have been lost by death.

* A communication to illustrate this in our next.—[Ed.]

Thus you see that the changes are so great that the number of communicants reported is no evidence of the success or decline of the Church in any particular parish. Our people are almost as erratic as the Arabs, and the mania for emigration is so great that a small Church may soon be shorn of its strength, and left as it were to start afresh and contend with new difficulties.

That unfortunately has been our condition in Danville. We have grown gradually, but slowly, in a proper ratio, and while we are now stronger *numerically*, we are much weaker *pecuniarily* than we were five years ago. I have faith enough to believe that we are to see good days for the Church in Danville, and that although I have sown in tears for seven years, I shall yet reap with joy if we can only be sustained a few years longer. The influence of the Church has increased in a much more rapid ratio than her members, while, as a natural consequence, the influx of population, and the tide of circumstances, are bringing down, in some measure, the influence of the denominations who first occupied the land, and therefore claimed it as their own.

I mention these things to show that I am not disheartened by the day of small things, and that the Committee may have some more satisfactory evidence that we are not labouring in vain, than that furnished in the reports required as mere vouchers for our salary, for such they seem to be.

Most earnestly do I hope that they may think it best to return to the former mode of reporting, as I am fully impressed with the belief that it would be better for the cause of Missions generally, as well as for every particular station.

If any friend of the cause would add a few dozen Prayer Books for this station, I could make good use of them.

Bowling Green—Rev. W. D. HARLOW.

I have had very great encouragement since I came to this place. The congregations have increased from four or five to as many as the Church will comfortably seat. A lively interest has been excited in our services, and some

are beginning to inquire what they must do to be saved. I am strongly persuaded the time has now arrived, when our Church is to be firmly established in this place. And this will be something gained for our cause, as Bowling Green is the most important town in all the South and Western part of our State. We have reason to believe that several will be prepared to receive confirmation when the Bishop shall pay us his annual visit. That God may send us his blessing upon our labours is our constant prayer.

Indiana.

La Porte—Rev. S. W. MANNEY.

The mission under my charge was never, I think, in a more prosperous condition. Although we have lost by removal from Michigan City, twelve communicants during the past year, which includes several families, yet the congregation has not decreased, as many, if not more pews were rented on the 1st of January, as the year before. Notwithstanding my sickness before and during this holy season, the church has been open twice on every Sunday, (at both of which times there is a sermon read,) and also on Wednesdays and Fridays. The city is not increasing much in population; but, if in several years it should attain to any importance, the church here will be one of the most flourishing and firmly established in the diocese.

As to St. Paul's Church, Laporte, the congregation is permanently increasing, that is, the increase is becoming regular and attached to the church. I do not know that I have seen more than two or three places in the West where it would be more difficult to establish the Church, than at Laporte. We have encountered almost every kind of opposition, and overcome a thousand obstacles from within and from without. We have at present, however, attained a good degree of stability and strength, which places us, by God's blessing, beyond the chance of failure. We have commenced the building of a church, the cost of which is to be \$2200.

I am requested by Bishop Kemper, in his circular, "to report to you, without re-

serve, all the efforts he has made either directly or indirectly, to influence me to adopt peculiar views, or party feelings." This is the first time that I ever heard this charge made against Bishop Kemper. If I understand the meaning of "peculiar views," or "party feelings," reference is had to certain theological views, maintained, or set forth with partizan zeal or rancour. What these peculiar views are, I suppose may be learned from an article which appeared in the Express, five or six weeks ago, signed, I think, a "Protestant Episcopalian," intimating (or rather affirming,) that the deficit in the revenues of the Church for Domestic Missions, was owing to the semi-papal views of many of the Domestic Missionaries. Now, I wish to state very explicitly, that Bishop Kemper has never made any effort either directly or indirectly to infuse into me "peculiar views," or excite in me a partizan zeal, or "partizan feelings." And if I might be permitted to state further, I never knew Bishop Kemper to use any efforts of the kind with any of his clergy. As to the fact of Western Missionaries holding peculiar or semi-papal views, I am acquainted with most of the clergy of Indiana, and Wisconsin, and am very certain that the charge of semi-popery, whether made by a Protestant Episcopalian or not, against any one of them, would be a base slander.

Madison—Rev. J. L. HARRISON.

Since the report forwarded to you under date of 1st October, 1845, nothing has occurred in this parish worthy of any special remembrance. The services have been generally well attended, the people appear to be much interested in them, and there is every reason to believe that if we could raise means to erect a Church edifice, the congregation would increase, and the Church be permanently established in this, the most important town in the State of Indiana. But while we are compelled to celebrate divine service in a room of very limited dimensions, it is impossible to expect any growth in the congregation, or that any other persons will unite in our worship but those who are either members of the Church or most sincerely attached to it.

In compliance with the request of the Bishop under whose jurisdiction I am now discharging the duties pertaining to the office of a presbyter in the diocese of Indiana. I say, deliberately, soberly, and advisedly, that he has never made any efforts, either directly or indirectly, to influence me to adopt "peculiar views," or "party feelings." And even if he had, I suppose, as I absolved my sponsors in the rite of confirmation more than twenty-five years ago in St. Ann's Church, Brooklyn, I am at perfect liberty to follow his counsels, or to reject his advice, if the reasons for so doing are sufficient to justify me in either course. As my Bishop, I owe canonical obedience to him, and as a christian and a gentleman, he is entitled to a large portion of my esteem; but, I am persuaded that he would never wish to form any opinions, or any views upon any of his clergy, to which their own judgments would not or could not assent.

Logansport—Rev. A. CLARK.

I send you herewith the statistical report for the first of April, required of me by the rules of the Missionary Committee. Though varying but little from my last, there is a degree of prosperity visible in the parish, and encouragement to future exertion, not indicated in the report. I trust that the funds bestowed upon this portion of the Missionary field, are not expended in vain. With the approbation of Bp. Kemper, my services are withdrawn from Delphi, and confined exclusively to this place.

I have been subjected, like the other Missionaries, to great inconvenience, from not receiving my salary when due. For want of it, I have been obliged to run considerably into debt, to procure the necessities of life for my family; and unless relief shall soon come, I am fearful that my creditors will become clamorous for their pay. At least I can and must say, that I am, every day, greatly humbled and mortified at not being able to pay the demands which lie against me for the sustenance of my family.

Richmond—Rev. G. FISKE.

Agreeable to the Bishop's request, I shall simply say that, on Sunday mornings I do the duties of sexton and super-

intendent of the Sunday School ; I read the Church service, preach a sermon, and on the first Sunday of each month administer the Lord's Supper. In the evening, I make monthly visits to the following places, and hold divine service in each—near Hillsboro' 11 miles, Cambridge 16 miles, Milton 17 miles, Hagerstown 18 miles.

On Wednesday morning I open the church for public worship ; and, sometimes, when strength is sufficient, I have an evening service, on the same day, at a private house.

On Thursday evening the Female Missionary Association meets,—at present, its members are laboring to procure a bell.

When we look back to the small things with which we began—when we look at the fact, that this is the central point of Quakerism this side the mountains, and that through the dominant influence of Quakers the Lord's day is made the day of worldly amusements—when we consider the stronger and more alluring efforts of some other denominations—when we take into view many such circumstances, and then look at our little flock of fifty communicants, with a comfortable place of worship, a good parsonage, an organ, of very small cost, and all free of debt, except about \$250, due on the church lot,—considering also that almost all our communicants are converts from the world—we have good ground for hope.

Why then continue to receive the Missionary salary ? Because, with my \$250 I am more comfortable and independent than any of my parishioners ; and also because I preach every Sunday in some distant place, where there are but one or two members of the church, and they are struggling daily for their daily bread. The people in the west are poor. They come out here to earn, and not to spend a fortune. And the last eight years have afforded them opportunities merely to get a living.

As to my self-denial, which the Bishop wishes brought to light, I practise none to speak of.

As regards my withdrawal from this station, I have only to say, that when I am poorer than my Master was, I shall then begin to think that poverty is an

indication of the Divine will touching my removal.

And what shall I say about the Bishop's influence over me ? He has always appeared to be a sound churchman in principle, though he has winked at some of my irregularities in practice, when trying to accommodate the Church service to the existing state of things. Always mild and gentle, I have never seen any disposition, tending either to high or low Church views. If there is a true Churchman within our fold—one free from novel practices, anxious to keep the middle path and to walk in the good old way, Bishop Kemper is entitled to be called such. He calls himself a Bishop White churchman, and I have felt no other influence from him than that which is calculated to humble the sinner and exalt the Saviour.

Vincennes—Rev. B. B. KILLIKELLY,
D. D.

In accordance with the instructions of the bishop in charge of the diocese, as appearing in the *Banner of the Cross*, a few particulars relating to the past and present condition of this station, will be presented in the present report.

The church was organized under the auspices of the Board of Missions, in the autumn of 1839. The missionary had but slender material to commence with, and much prejudice to encounter, owing to the glaring irregularities in the life and conduct of a minister of the church, who had been residing in the town for some years, and officiating occasionally. Several influential persons, baptized members of the church, were deterred from owning membership ; and there being no ecclesiastical authority to displace the unworthy minister, (which, however, was done immediately on Bishop Kemper's taking charge,) or to oversee our scattered sheep, they wandered into strange folds, and were lost to the church, in which they would have been as pillars. My ministrations were continued regularly until the spring of '41, when I went abroad to gather funds to build a house of God. The application was most cheerfully responded to ; and on the 25th of January, '43, I had the heartfelt pleasure of gathering my little flock to listen to the

admonitions of our chief pastor, in a church of our own.

The sermon on that occasion, *as well as on all others*, when we have been favored with the ministrations of our bishop, was of a highly evangelical character.

My parish has enjoyed as large a share of the services of this distinguished father in the church, as most others in the diocese; and my people have been edified and delighted with his discourses. If any doctrine has had the pre-eminence in the sermons we have listened to, it has been the great doctrine of Justification through faith in the atonement of our Lord and Saviour Jesus Christ. I think I may truly say, that the father who has been happily placed over us in the Lord, while inculcating the doctrines and precepts of Christianity, both in public and private, has exhibited "zeal without rashness, ardor without fanaticism, honesty without severity, order without formality, and preciseness without affectation;" while his unobtrusive goodness, and patient endurance of fatigue and privations in his arduous undertaking, have gained for him the high esteem and admiration of all classes of the community. He has, on all proper occasions, set forth and contended for the Church, as she has been handed down to us from the Reformers, but has never to my knowledge taught or inculcated, either directly or indirectly, anything affecting her long-established and well-defined position.

With regard to myself, I can conscientiously affirm, that I have taught nothing but what I have read and understood from boyhood as being the doctrines of the Church. These I have calmly, affectionately and earnestly set forth; and while they have drawn converts from the world and various denominations of Christians, there have been no defections from our ranks.

We have numbered in all, since our organization, 41 families; among the individuals composing these, we received 6 persons brought up in the Roman faith, 7 in the Presbyterian, 6 in the Methodist, (one now a student of divinity at Nashotah, and another now of the diocese of Illinois, both of whom were

confirmed in this parish, and their attention directed to the ministry while in connection with it;) and 4 Lutherans. These converts brought, likewise, an accession to the Church of 41 young people. Removals, at various times, have reduced the number of families to 27. There have been 52 persons, in all, confirmed; of whom 30 have communed, and others would have done so, had they remained in the town. Sixty-one names are registered on our communion list: death and removals have left us but 35 to the present time. Our church is a substantial brick building, complete in every respect, as regards the tower and basement-story. I regret to say, although I can take no blame to myself in the matter, that there are still between six and seven hundred dollars due on account of the building.

My parish extends for 8 miles around; and for the last few months, I have been preaching on every third Sunday, in various neighborhoods. The services have been, thus far, well attended. Of the seventeen confirmed at the last visitation of the bishop, nine were from the section of country in which I have been holding service; and we still look for further fruit.

If the Church in the Eastern section of our country is not affected by the hue and cry of Popery and Puseyism, raised against her by the organs of the various denominations, she is suffering most sadly from it in the West and South-West. Our brethren in the East can hardly realize the trials and difficulties of the Missionaries in the West.

They, as constituting the great body of the Church, have bid us go out and occupy; and if we remain faithful to our trust, and watchful unto prayer, and they withdraw not their helping hand, this ark of the Lord, under God's blessing, shall not fall into the hands of the Philistines.

New Albany—REV. W. P. SAUNDERS.

I feel at liberty, in consideration of the invitation of Bishop Kemper, in a late address to the clergy of Indiana, to append a few words to the usual statistical report, with your indulgence. I can conscientiously say, I am doing what lies in my power to extend the Christian

religion and the church of God ; but my situation is *peculiar*, subjecting me to many trials and mortifications. It is one in which the missionary can only exert a *conservative* influence, hoping for a favorable change in circumstances; of all positions the most humiliating, as at *home* he meets with repining and discontent, and abroad with suspicion, because he does not bring about what no fidelity can effect. I preach—I pray—I go from house to house—I visit the country to the distance of thirteen miles: I can do nothing more. What if I am in a goodly sized house? The field is pre-occupied and sternly maintained,—yes aggressively. Conceive now a population of some six thousand, all ages, in any corner of an eastern city, with eight churches and a theological seminary, all struggling for the mastery; and suppose a *ninth* rising in good architectural style, and occupied by some thirty worshippers, mostly poor, dejected, vacillating, divided,—and you have my position in all its forlornness. The living is narrow; not even a chance for a school; and as quarter after quarter passes away without a single addition—perhaps removals or falling away of some,—the incumbent of such a charge has added to his troubles, already sufficiently great, the complaints of his congregation on the one side, and of the disappointed supporters of missions on the other. Truly, dear sir, my ministry here has been a perfect martyrdom of the flesh; and the disposition which arises at moments to *run away* from these vexatious difficulties, which so sorely beset me on every side, has been restrained only by a sense of becoming fidelity to the Church's interest. Yet, all admit this is an important post, not now to be abandoned. Something may occur which will give an impetus to the town; of which we shall share the advantages. Should the contemplated improvements be made at the Falls of the Ohio, so as to make this a manufacturing district, this place would receive some eastern population, of whom a portion might be churchmen; whose accession might soon enable us to get along without further fostering by the Dom. Board. But this hope rests on contingencies, and I fear its realization is far off. Yet let us

not despair. My influence, thank God, is for good; which is the most encouraging thing I can say. The report will disclose the rest. I am willing to resign the charge of the parish into the hands of any one in whose discretion I can confide—any other would scatter it to the winds—for truly I know not how long I can keep up my spirits, and am conscious that at such a post the only adequate reward is that meed which is to be attained no where on Earth.

As respects the Bishop's efforts to induce us to adopt certain party views, I would say, none have been made as respects myself; and, permit me to add, that those who may have cast out such ungenerous suspicions, are wanting in a due respect to the honorable bearing of our beloved Diocesan, and the just sense of our own independence and rights which we entertain. Situated, however, as I am, experience teaches a lesson far better and surer than the theory embodied in any "*ipse dixit*;" the natural tendency of theological opinions is *upward*, although not necessarily to an ultra point.

May the Lord bless our Common Church, and, through her influence, spread the unsophisticated truth from pole to pole, is the ardent prayer of your obedient servant in the Lord.

Indianapolis—REV. S. L. JOHNSON.

If there has prevailed a report that the Bishop of this Diocese has endeavoured to mould the views of the clergy to any particular set of opinions, or to lead them into the hands of any party, I can testify, that so far as I have been acquainted with him and with his teachings, it is *utterly without foundation*. He has advised me to be faithful in preaching the Gospel of our Lord Jesus Christ, but has never taught me to meddle with those questions which disturb the peace of our Zion. On some points, different views are held by individuals of the clergy, as might be expected, but they are held in peace. I have yet to hear the first jarring of controversy.

As to this station, it is a most difficult one for the rapid increase of the Church, and yet there is abundant encouragement to continue it. Prejudice is gradually passing away, and when the

parish shall have recovered from the peculiar difficulties under which it has labored for some years past, it will flourish without doubt. But time, and patience, and labor, and prayer, must be bestowed upon it. The seed must be sown before a harvest can be gathered.

Itinerant—Rev. W. VAUX.

Above, I report to you, as well as I can, agreeably to instructions in the March No. of "Spirit of Missions." We have just passed through a very rigorous winter, which has interrupted many appointments and limited my public services; added to which, the protracted suffering and sickness of myself and family, have formed a season of trial unusually severe. Never before have the dark wings of trouble so long brooded over my hopes. The cold indifference of "the churches" to the cause of missions, the bankrupt treasury, the poverty, distress, sickness and suffering of the missionary, have formed such an accumulation of sorrow as almost to prostrate the weakness of the flesh. And yet, what is all this to the end in view? O could we realize what we are about, we should "reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." In my own case, I may truly say *the Lord has provided for my wants*, and the providence seems to be a warning *not to draw back from His work!*

The difficulties we have to encounter here, in the west, are of a most formidable character, and the growth of the Church, at present, will be slow; this result, however, I believe to be the simple consequence of limited means in its foundation and establishment; and *in proportion as these are extended or withheld, the Church will prosper or languish. When the Church sends forth a missionary, who shall be compelled to exhibit himself as a MENDICANT, she has no right to expect much from his labors!*

ILLINOIS.

Belvidere—Rev. A. LOUDERBACK.

I embrace the first opportunity, in a return of strength, after having been confined to my bed and room for a

week past, to fulfil, in some sort, my duty to the Dom. Com. in sending them my report. Having reported my acts so recently, however, the present communication will not take so much the regular form.

I have occupied these places—Belvidere, Boone Co., and Rockford, Winnebago Co. Illinois, since the 1st of July last. Every thing remained to be done, as no missionary, in the good providence of God, had been so happy as to occupy the ground before me. It is much to be regretted that these places did not attract the attention of some zealous clergyman at least five years ago; for the reasonable conclusion is, had they done so, our church might have been firmly established, and at present requiring but little, if any foreign aid. Every year of loss to such places, in the enjoyment of the services of the church, cannot be calculated by one not actually conversant with the West. Still, even with all our disadvantages, and the late hour at which we enter the field at these places—both of them highly important as country seats—one of them surrounded with the richest part of Northern Illinois, as an agricultural district, and containing at this moment one thousand souls—the other, far more important, as furnishing an immense water power, with a population, at this moment, of twelve hundred souls—and both, on the direct route from Chicago on the Lake, to Galena on the Mississippi. I say, late though it be that we enter the field, there is much to cheer and encourage us in our effort. If the number of churchmen be small at these places, they make up in zeal what is lacking in numbers, and do as much, if not more, in proportion to their means, in providing for the services among them, than the average of congregations in the East.

Our main prospect of increase in both these places is from immigration. We must therefore wait patiently, and labor on in hope. Doubtless, in the course of a few years, if nothing occur to blight our prospects, the church will be well established. One thing in our favor, is an absence of that open and unmeaning opposition to the church, which is so common in the west. Our

places of worship continue to be the court-houses, in both places, and our attendance is gradually on the increase in numbers. How long we can rely upon the use of these buildings I cannot tell, and yet we are by far too weak at present to think of building a church, even of the most modest pretensions, as our own. We trust, however, that in the course of a season or two, our strength may be so far augmented, that what now appears so impossible, may then be accomplished with ease.

Galena—Rev. J. DE PUL.

At the very urgent request of the German part of our population, some of whom attend our services in the English language, though they but imperfectly understand the language, I have commenced to officiate for them once in every two weeks in the German language. I had distributed among them two or three dozen of German translations of the morning and evening prayer, by which they have been aided in understanding our services in English. They have been highly pleased with them, and the consequence has been that they have been for months requesting me to hold the same services in German, until I could no longer refuse them. It has, however, required of me much study, as I have not given much atten-

tion to that language for many years, though it was familiar to me when I was young. Since I have been in the ministry, I have when necessity required administered baptisms, solemnized marriages, and officiated at funerals in that language, but never but once or twice before performed the service of morning and evening prayer, or delivered a discourse. We are now in want of at least an hundred of the translations in German of the morning and evening prayer.

If you could conveniently obtain them without expense and send them to us, you would confer a great favor upon us. Indeed, we should cheerfully pay all expense, if we could obtain them. I hope the German translation of the American prayer book will soon be completed and published. I have been for years endeavoring to obtain a German translation of the prayer book of the Church of England, but have not been successful.

At my first service in the German language, we had our church filled, and the congregation were overjoyed that they could again hear in their own tongue the wonderful works of God, and offer to Him their homage and praise. About ten of our communicants are Germans.

Intelligence.

CHANGES, &c.—We are compelled to defer till the next number, a list of the Changes, Removals, and Appointments, for want of room.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th March to 15th April, 1846.

MAINE.

Brunswick—St. Paul's, $\frac{1}{2}$ \$10 00
Do. children, $\frac{1}{2}$ 1 00 11 00

VERMONT.

Middlebury—St. Stephen's 5 00
Do. for the Jews 2 00 7 00

MASSACHUSETTS.

Cambridge—A friend, per D. Dana.. 4 00
Greenfield—St. James' S. S. Christ-
mas collection 5 00
Do. offering 5 00
Do. savings of a little
child 1 00 15 00

RHODE ISLAND.

Bristol—St. Michael's monthly col-
lection, Jan. 7 25

FOREIGN.

Athens.

We publish below, a long communication from the Rev. Mr. Hill, our missionary at Athens, dated 15th January last. It will be observed that Mr. Hill makes an earnest appeal for an increase of the appropriation made to his Mission; but the Foreign Committee are obliged to adhere to their decision in this case, as well as in that of the Mission to Constantinople. Their appropriations are necessarily based upon such calculations as the receipts during past years enable them to make; and up to this period of the present financial year, the special contributions, for either Athens or Constantinople, will not warrant any increase to the fund put at the disposal of these Missions.

In other respects the accounts from Athens are encouraging. Many incidental notices are brought to our knowledge of the highly favorable judgment formed of our Mission by intelligent travellers; and we doubt not but that the expenditure of our Church in that quarter, has been already productive of much good to the people, whom it is designed to benefit.

ATHENS, Jan. 15, 1846.

Another year has now been brought to a close, and we are naturally led to take a retrospect of the past, as well as to look upon the present with sobriety, and serious consideration. The present season has always been one of the greatest interest to us. We consider it one of the way-marks by which we can estimate the progress of that influence and usefulness which it has ever been our desire to exert.

Time has passed rapidly away since our first Christmas holiday was spent in Athens. Many have been the vicissitudes of the last fifteen years! We have had our joys and our sorrows—our days of adversity and prosperity—but never for a moment have the tender loving kindnesses of our God failed, nor the hopes which we trusted in Him to accomplish, been defeated. Called to engage in a work, requiring, in a remarkable degree, that the wisdom of the Serpent should be blended with the harmlessness of the Dove—occupying a station in which we were peculiarly called upon to be “all things to all men, that we might win some,” it would have been strange indeed if our motives should not have been misjudged, and the propriety of our actions called in

question by those who, from ignorance or prejudice, were incapable of appreciating them. While pursuing the course which the finger of Providence seemed to indicate, we have had to contend with the assaults of fanaticism on the one hand, and the more grievous shafts of envy and malice on the other. Our souls have been brought low in the dust, and the “deep waters of the proud” have gone over them.” We have been “persecuted,” but have never been “despised”—“cast down but not destroyed.” And now, what is our situation? We have entered upon the sixteenth year of our Missionary life, and we find ourselves occupying a situation of usefulness as extensive (not to use a stronger phrase) as at any previous period. We are constantly receiving proofs of the good effects of our past labours, some of which I may perhaps send you in an appendix. We have the satisfaction of observing the daily walk and conversation of those who have grown up under our nurture. In these active and intelligent young Christians, we find truly spiritual helpers, and their uniformly correct deportment strongly contrasts the principles in which they have been educated with those which unhappily prevail around

us. The scriptural and simple service of our Church, which for many years was confined to our domestic circle and an occasional visitor from abroad, has, in the course of these years, been transferred to the public sanctuary, duly consecrated to the worship of God, where our pure and beautiful form of divine worship is exhibited before this people in a manner well calculated to call their attention to it. So important an appendage to our other labours could hardly have been anticipated some years ago, and we know how others, altogether disconnected with our Mission, have, by a wonderful Providence, been made instruments in accomplishing this work. The Great Ruler of all things has, by a series of striking events, made it now as much a part of our Mission as if the whole had been originated by those whose Christian sympathies first led them to mourn over the utter desolation of this part of God's heritage.

We have reason, therefore, to feel cheered at the close of this fifteenth year of our Missionary life, by the assurance that God has blessed this work. No weariness of spirit has ever interrupted our labors, or made us feel that we have done enough. The gratification which the merchant experiences at the close of the year, when he rejoices at the success of his enterprise, is not to be compared with ours, when, at stated periods we review the past and take note of our increasing spiritual influence; and as past prosperity excites the man of the world to renewed exertions, how much more should we, who have souls for our hire, and who labor for that wealth which is imperishable, still desire to press forward!

But here our review of the past, with all the encouragements to be derived from it, must give place to some considerations as to the present. I have already stated, that no impediments exist to obstruct our usefulness, "no weapon that has been formed against us has prospered," while every former stumbling block has been removed, and providential events have arisen which have opened opportunities of greater usefulness in the way of spiritual instruction. Yet, notwithstanding all this, we find ourselves greatly straitened, and I assure

you we are seriously considering how far it is our duty to continue a work, which excites so little interest among those to whom alone we can look for pecuniary support. Without such support, it is clearly impossible to maintain the advantages we have acquired. I feel that the time has come when we must appeal to the Churches, through our Committee, to afford us more aid; otherwise, we shall be constrained to abandon this important Mission, which has occupied so large a portion of our lives.

You may be assured, I should not venture to make this suggestion,—this demand, (if you please,) if I were not impressed with the belief, that the spirit of the Lord is making use of us as instruments for raising the standard of truth against that flood of evil which is coming in with rapid strides upon this nation. Is there anything here, throughout the length and breadth of the land, to oppose it, but the feeble influence of your Missionary establishments. No doubt, God may have agencies to bring about a moral reform in this country of which we know nothing; but, at all events, we see not the tokens. The one or two Missionaries of other denominations, who were here some years since, have disappeared. Hundreds of immortal souls are daily deriving from us their spiritual sustenance; and by their means again it is extended through a thousand different channels to every rank in society. Like "bread cast upon the waters" it returns to us "after many days," often in a manner the most unexpected, verifying God's own promise, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

In 1843 the Committee of that day recommended the final abandonment of the Mission. Overwhelmed with a conviction of the great moral responsibility they were about to incur, I put forth all my efforts to ward off such a fearful consequence, and Providence most unexpectedly raised up many friends to second our efforts. I wish our Committee to understand that at that period, our operations were much more circumscribed than they are at present.

We feel, therefore, the same anxiety as we then did, that our efforts should not be allowed to be trammelled, much less terminated, for want of means. We rejoice in knowing, that on the part of the Committee, there exists every good disposition to furnish us with adequate means, and every other encouragement; and I am persuaded it is only necessary to make our real wants known to the Churches, in order to receive all that is asked for. We find it quite impossible to curtail our present establishment: if we take one stone from the arch, the structure must fall. All who are employed in our Missionary schools, are poor. We are sensible they do not, any of them, receive adequate compensation for their faithful services. To reduce their stipends, or dismiss any one of them, would create such suffering as we do not wish to see; and they depend so entirely upon us, that we could not but feel that we were the direct authors of their distress: and moreover, to dismiss one of them, would occasion great difficulty to ourselves, for their places are nowhere to be supplied. They are, for the most part, our own spiritual children, and our faithful co-workers in promoting the highest objects of our Mission. Let me beseech you then, my dear brethren, not to allow us to be straitened in our just and laudable desires for the promotion of God's glory in this country, where we have so long dwelt, that it has become to us a second home. Do not constrain us to moderate those sacred emotions which would lead all of us who are here employed, "to spend and be spent" in promoting the interests of Christ's kingdom: do not tell us to bring our desires within the measure of that worldly prudence which condemns every enterprise which does not produce "immediate and adequate results!" Even such results we are prepared to show, and have often showed; but then

they are not to be judged by a mere mercantile standard. Still I am by no means disposed to despise the maxims of worldly prudence; and situated as I am now, I am painfully reminded of that one which advises us not to expend beyond our means. In short, with every disposition to conform ourselves to the minimum limit of the present year, I find we cannot do it. It is impossible to carry on the Missionary enterprise as it is, and as it ought to be, with that allowance; and it is equally impossible to curtail it. As I said before, if it comes to that alternative, it will crumble to ruin; and rather than see that, we all agree it would be better to abandon it. God judge between you and us. I think, that in this matter we have a conscience void of offence. We have endeavored to do our duty; and He, "without whom nothing is strong, nothing is holy," has manifested His favor towards us repeatedly, unceasingly. It is most certain, however, that the means now allowed are quite inadequate to its maintenance. It remains for you, on the other side, to determine what is to be done for our relief.

Not wishing to detain this letter beyond this post, I shall now dispatch it, reserving for a subsequent communication the details hinted at, and other matters of importance.

I am happy to add that we are all enjoying, through God's blessing, uninterrupted health. The King and Queen have severally taken a fitting opportunity to express to Mr. M. personally, their deep sense of the benefits conferred upon this people by the "long and faithful and judicious exertions" of his children, and whenever he goes into society he is received with the most touching marks of favor, as if he were the Representative of our country. It is true to the letter, that even "our enemies are at peace with us." This is God's work and truly marvellous in our eyes.

Africa.

Since our last number, we have had the satisfaction of receiving letters from the Rev. Messrs. Payne, Hening, and Messenger, and from Dr. Perkins, Mission-

aries in Western Africa, written during the month of January, the last as recent as the 28th of that month. Extracts from these we publish below. It will be seen from these, that there was no foundation for a recent rumor, respecting the supposed illness and death of some connected with the Mission. On the contrary, the report of the physician gives a very favorable account of the health of all the Missionaries, during the year recently ended. The Rev. Mr. Messenger, who sailed from Baltimore on the 17th November last, did not arrive out until the 19th January.

Extract from a letter of the Rev. Edmund W. Hening,

TABOO RIVER, West Africa,
Jan. 5, 1846.

I send you below my report of the Station at Taboo, from March 10, 1845, (the period when my superintendence commenced) until the close of the year. This, together with the Journal which has been already forwarded, will, I trust, afford ample information as to my missionary operations.

No. of Pupils,	20
“ Males,	16
“ Females,	4
“ Deaths,	1
“ Dismissed,	1
“ Native Teachers,	1

who is assisted by Mrs. H. and myself.

No. of Baptisms,	1
“ Candidates for do,	5
“ Communicants,	1

and one who is waiting for an opportunity to be admitted to the Lord's Table, the Missionary not being in Priest's Orders.

It is proper to remark that the Missionary admits no pupil to Baptism who has not given the most satisfactory evidence that he is a subject of divine grace.

It is gratifying to state that the deportment of the pupils has been highly exemplary, and they have manifested an earnest desire for intellectual and religious improvement.

The Missionary preaches at the following places: King Kiples Town, Nimmas Town, Baholi, Grand Taboo, Rocktown. The congregations vary from ten to thirty. They are generally attentive, and evince an outward respect for the teachings of the Gospel. I can record no case of conversion among the native adults. It is encouraging, however, to state that the faith of many in the superstitions of the country has been

much shaken—in some instances destroyed. Foetichism would be openly renounced by many, were it not that they are withheld by fear of their Priests.

Extract from a letter of George A. Perkins, M. D., Missionary in West Africa.

CAVALLA, (West Africa,)
Jan. 21st, 1846.

The return of this vessel gives me opportunity of reporting to the Committee for the year, which has now nearly elapsed since we landed.

The first three months were spent at Mount Vaughan, in expectation of undergoing a re-acclimation. This, by the mercy of our Heavenly Father, we were spared, and in May last we removed to Taboo as a temporary abode till we could erect a proper dwelling house, &c. at Rockbookah, to which we were appointed. It being the rainy season, little could be attempted in the way of building. I applied myself to the practice of my profession among the natives, and the result has proved that they are not only willing to receive medical assistance, but anxious to obtain it. I may safely say, that at Taboo, during our short stay, upwards of 300 cases, of every variety of disease, came under treatment: some, from their nature, incurable, others chronic; but many acute diseases and surgical cases were cured. As soon as the weather permitted, the house at Rockbookah was commenced, and this requiring much of my

time to be spent at Rockbookah, I was, in a great measure, under the necessity of discontinuing my practice at Taboo. Mrs. Perkins, however, gave medicine daily to many patients in my absence. After many trials and vexations, which experience in Africa only can teach, the house was so far finished that I was enabled to remove with Mrs. Perkins and our little son, to our new home.

I ought to state that Mrs. Perkins took the charge of a school of girls and small children, on our first removal to Taboo, to which she attended till the day of our departure for Rockbookah, on the 19th of December last. The Mission house will soon be finished, and also a comfortable school-house for a boys' school. I hope (D. V.) to commence a school in two weeks from this date, and as soon as funds can be spared, to erect a school-house for girls. Mrs. Perkins is looking forward very anxiously to the time when she shall have a flourishing school of girls. Beside my practice at Taboo, I have performed three amputations, two of which have perfectly recovered with as little trouble to the patient as if in America. The third I performed about a week since at this place, and I am now on a visit to see my patient, who is doing well.

It is a matter for sincere thankfulness to God, that during the past year, no sickness (if we except intermittent fever and other slight ails,) has occurred among the members of the Mission. May our Heavenly Father still send us "times of health," and with it a spirit to devote ourselves to the glory of his name and the salvation of poor degraded Africans.

Extract from a letter of the Rev. J. Payne, Missionary in West Africa.
CAVALLA, (West Africa.)

Jan. 21st, 1846.

Two days ago we enjoyed the unex-

pected pleasure of welcoming the Rev. Mr. Messenger, in our midst. We thank God for him.

A special meeting of the Mission having been called on occasion of receiving your letter, the following resolution was passed, which, in the absence of Mr. Hening, it becomes my duty as Secretary pro. tem. to send you :

"*Resolved*, That the Treasurer hereafter forward, semi-annually, an estimate of the expenses of the Mission for the ensuing term."

In accordance with this resolution, I send you an estimate of the expenses of the Mission for the present term, made out from those which the superintendents of the different stations, in accordance with a standing rule, presented at our last regular meeting, together with some other items under head of general expenses, not properly belonging to these. The estimate required by the resolution differs from that contemplated by the Committee, in that it is semi-annual instead of annual. This plan, while it enables us to be more accurate, will furnish a guide sufficiently exact, it is hoped, to meet the wishes of the Committee.

It may be proper here to remark that it ever has been the practice of the Mission to send such estimates, until last year, when the specific appropriation to meet our expenses, by the Foreign Committee, appeared to render this unnecessary.

I would bring before the Committee a subject which it was designed to have acted upon, in our special meeting yesterday, namely, the appointment of a missionary for Rocktown.

Rocktown is the second town in the Grebo tribe in point of settlement, and equal to any other, superior to most, in population, beauty, situation and other peculiarities, which are calculated to make it desirable as a missionary station. It is intermediate between Cape Palmas and Fishtown, being seven miles distant from one, and five from the other. Its importance would have made it our first station after Cape Palmas, had it not been occupied by the A. B. C. F. M. When I left Mount Vaughan for Cavalla, and when it was given up by them, Dr. Savage would probably have taken

it in preference to Fishtown, had it not been that buildings were already erected at the latter place. It is desired by the Committee that Mr. Messenger may locate at Mount Vaughan, and there is no disposition, so far as I know, to thwart their wish. I know in the minds of some of its members, there is a strong desire that it may be carried into effect; but it has been our practice in assigning brethren their stations, to endeavor to act in accordance with their convictions of duty after taking a careful survey of the whole field. Such a survey may lead Mr. M. to the conviction that he ought to occupy Rocktown. In case, however, he does not, that important point will still remain vacant, and if he does, another minister will be required for Mount Vaughan. We would therefore, in view of the case, beg most earnestly for the appointment of at least one other ordained missionary.

P. S.—Our supply of Bibles, Testaments, and Prayer-Books has entirely run out. Can you not replenish it from Bible and Prayer-Book Societies. Please endeavor to do so by the first opportunity.

I sent my journal and accounts of the Mission by the "Madonna," which left Cape Palmas about one month ago.

Extract from a letter of the Rev. E. J. P. Messenger, of the West African Mission.

CAPE PALMAS, Jan. 20, 1846.

I have the pleasure of informing you that, in the good providence of God, I have at length arrived at this place, in the enjoyment of good health. We had a very long and uncomfortable passage of sixty-four days from Baltimore, stopping three days at Monrovia. We encountered gales and strong head winds during almost the whole passage, and the vessel being small and but poorly calculated for the accommodation of passengers, and withal very much encumbered with goods, I suffered much inconvenience and discomfort from seasickness, and the want of opportunity for exercise; and although during the

latter part of the time I was much better than at first, yet I can hardly say that I was well during the whole voyage. Our vessel has the reputation of being a very fast sailer, but the circumstances against which we had to contend were such as no vessel could overcome. But although our voyage was protracted and uncomfortable, yet I am thankful to say that we encountered no actual danger, except on one occasion, when during a heavy gale of wind the Captain ordered the heavy deck load thrown off, which so relieved the vessel that our apprehensions soon subsided. But notwithstanding all the discomfort of the passage, I feel that I have great cause of gratitude to God—that now it is all over, I do not find that I am any the worse for it; and I can only desire that my life and health, thus mercifully preserved, may be devoted to his service and glory in this land of darkness.—Perhaps the Lord designed it as a trial of faith and patience, in order thereby to prepare me for the greater usefulness. I would fain so regard it, and endeavor to improve it as such.

I have found our friends belonging to the Mission all in the enjoyment of excellent health. As yet, I have seen only Dr. Savage, Mr. Payne and Mr. Appleby; the others I have heard from, and soon expect to see them.

I have as yet had so little time and opportunity to look about me, that I am hardly prepared to express any thing in regard to the impression made upon my mind by the first sight of Africa. I think, however, that I can say I am in no wise disappointed in any expectations I had formed; indeed, my expectations are rather exceeded than otherwise, and I look forward with pleasing anticipations and newly awakened interest, to the prospect of usefulness here opened before me.

The speedy departure of the vessel from Cape Palmas, allows me no opportunity for more than this brief communication at present. By the same opportunity, you will receive letters from some of the Missionary brethren, giving account of the state of things in the Mission, beyond what I am able to do.

Constantinople.

Bishop Southgate has sent to this office a copy, of his quarterly circular of the 1st January last, relating to the Constantinople Mission. We are restrained, however, by the prohibition of the Bishop, from publishing any part of it. Subsequent dates [Jan. 27th and Feb. 7th,] have been likewise received, but afford nothing for insertion in our pages. It is hoped that the Bishop will change his mind in relation to communications for the columns of this Missionary journal, as expressed in the following paragraph, for, although we have not as many readers as he could desire, there are some of the clergy who look to this periodical for information, which they in their turn may impart to their congregations.

"I have now," writes Bishop Southgate, "spent almost six months here without writing much for publication. There is no disadvantage in this, for I needed the time to look about me and see how things were. I hope now to begin and write by every post to some one of our newspapers. I will also write for the Spirit of Missions, but it seems to me that a monthly publication should be the repository of permanently valuable documents."

All the letters speak of the Missionaries as enjoying good health, and are written in a cheerful strain, although Bishop Southgate appeals earnestly for an increase of funds, which it is utterly out of the power of the Foreign Committee to grant. They already appropriate the entire amount authorized by a resolution of the Board of Missions, and, in consequence of incidental and unlooked-for expenses, have even exceeded it. There must be a much larger amount *specially contributed* to the support of this Mission by the Church at home, to warrant any increase of appropriation to it by the Foreign Committee.

China.

Very full and interesting communications, have been received from Bishop Boone, dated at Shanghai, on the 10th November last. They relate, however, mainly to details which do not afford matter for publication. The Rev. Mr. Woods and Mrs. Woods had determined to return home, in consequence of the ill health of Mr. Woods. This had been a source of much regret to the Bishop, but he was still looking forward confidently to the commencement of Missionary work. It is in reference to the diminution of his numbers, that he writes as follows :

* * * It is most melancholy that of the small band you sent out, you should so soon have a portion return upon your hands, and I have felt this, most keenly ; but yet these trials are not without their blessing. They throw us more entirely upon God. I have never before realized so fully that God will do his work in His own way. I have never felt so fully persuaded that He has a work, aye, a great work, for us here to perform, as I do at this moment, and that this work He will surely perform, however many of our army may be dispensed with, as in the case of Gideon's host. Let us not be discouraged then, but look to Him, and the blessing shall be ours. If we cannot have men from home, He will raise them up on the spot to tell these perishing millions of the love

of his adorable Son to our fallen race. We have every thing in the state of the Chinese around us, to encourage us to persevere; the fullest and freest access to the people, who manifest to us all the kindness of feeling we could desire. We can truly say, that we need nothing but Grace to qualify us for our work, and the language, to stand in the most enviable position for usefulness in our Master's service, that any one can occupy in this world. Neither will it be withheld: to our earnest prayers these wants will be granted, and we shall

yet sing of mercy as well as of judgment. * * * *

I have heard through the papers of the arrival of Mr. and Mrs. Syle, and of my brother at Hong Kong, though I have not heard from them. I am expecting them daily. * * *

Do let me hear from you frequently. I assure you that I am made to feel daily that the work on my hands is very heavy, but I will write as often as I can. The Truth is beginning to excite some attention in Shanghai. May the Lord pour out abundantly his blessing. * *

Soon after writing the foregoing, on the 19th of November, Bishop Boone was cheered, by the arrival at Shanghai, of the Rev. Mr. Syle and Mrs. Syle—accompanied by Dr. Boone, a brother of the Bishop—who had made the voyage for the improvement of his health. Mr. Syle reports his arrival in a letter, dated the 25th November; and we learn indirectly, that advices from some members of the Mission have since been received of as late date as the 19th December, at which time all were well.

In our last number we published the second report of the Rev. Mr. Smith, one of the two missionaries sent out to China, on a tour of investigation, by the Church Missionary Society. The following passages, containing some details, are from the communications of the Rev. Mr. McClatchie, the other missionary:

Adherence of the Chinese to Idolatry, notwithstanding a Nominal Assent to the truth of Christianity—Remarks on their reception of Christian Publications.

Jan. 19, 1845—Having occasion to-day to return to my lodging, after setting out for church, I found a number of laborers engaged in working at a building which was in process of erection near the house in which I lived. I therefore called my servant, and desired him to bring to me, one by one, all those who could read. I then presented each of those who came with a copy of the "Ten Commandments," explained by a Chinese Christian, and spoke a few words to each. They all seemed quite delighted to get the books, and commenced reading the Fourth Commandment, which I had pointed out to them. However, when I returned in the afternoon, I found them still at work; and on each succeeding Lord's-day they pursued their daily employment until the building was finished. It may be, nevertheless, that the Spirit of the Lord will yet teach these labor-

ers—who are henceforth *without excuse* if they persist in desecrating the Lord's-day—not merely to admire the commands traced by the finger of God, but also to seek for grace to be enabled to observe them. Our duty, in the meantime, is to sow in faith, and with a prayerful spirit, and to leave the result to God.

The secret of the strange adherence to idolatry, in spite of the better convictions of many, which exists in the hearts of this people, lies, I have no doubt, in a great measure, in their extraordinary veneration for what they call "ancient customs." This partiality even induces them, sometimes, to mix up the worship of Jesus Christ with that of Buddha. The following extract from my journal gives a melancholy example of this two-fold worship.

January 13—I went to-day on a Missionary excursion with two friends. Having attained the summit of a hill, we saw beneath us, at the opposite side, the little village of Hong Kong proper, formerly the only village on the island,

and that from which it derives its name. Having entered a lodge, erected in the midst of this village, one of my companions sent round to apprise the inhabitants of our arrival; and in a short time several persons came in, and began to converse with freedom. He then, after a short time spent in conversation, produced a number of books, and, having distributed them, began to address those present on the necessity of turning from idols to serve the living and true God, if they desired to be everlastingly happy. An old man, who sat opposite to him, seemed to take a deep interest in what was said; and, on being questioned, declared that he believed Jesus to be the Son of God, and that he constantly prayed to Him and endeavored to serve him; but added, that he also frequented the temple of Buddha, and practised those idolatrous rites which he had been taught from his infancy to observe!

The following remarks occur in a letter dated April 17, 1845:

The eagerness with which the Chinese receive books is very remarkable; but I grieve to say that this eagerness is not always a proof of their desire to become Christians. The following incident—which derives its force from the fact that it is one of every-day occurrence, and which is selected, merely as an example, from a number of the same nature—shows that though they are ever ready to receive Christian publications, and though they assent, as is invariably the case, to the beauty of the doctrines of Christianity, and their superiority over their own wretched system, yet they are very slow in practising what they hear or read. Indeed, the necessity of doing so never enters into their minds; and when spoken to on the subject their answer frequently

is, “The doctrines you speak of are excellent; but, although they may suit you, they do not suit us.”

The Opium Trade.

February 10—The sale of opium is legalized! It has been farmed out by our Government to the highest bidder, and a Chinese resident here has purchased, with a large sum of money, the exclusive right of selling it! As a forcible comment on this transaction, I add the words used by the emperor, when solicited to legalize the sale of this vile drug, on the ground that, by so doing, he would yearly draw a large sum of money into the treasury—“I will never consent,” said he, “to raise a revenue from the vices of my people.”

The following address of an opium-smoker to his son shows the light in which the Chinese regard the demoralizing practice, even while they indulge in it themselves—“You may get drunk with wine as often as you please, you may keep immoral company, you may do anything, no matter how bad; but if you attempt to follow my example in opium-smoking, I will seize a sword and cut you in pieces.”

Removal of Mr. M^cClatchie to Shanghai.

From the information obtained from various sources at Hong-Kong, it was considered advisable that a change should take place in the plans of the missionaries; and that Mr. M^cClatchie should at once proceed to Shanghai, and, by residing among the population of that place, endeavor to acquire the colloquial dialect as soon as possible, while Mr. Smith visited the other ports. Accordingly, Mr. M^cClatchie left Hong-Kong on the 20th of February, and, after a tedious passage of nearly six weeks against the north-east monsoon, and a delay of ten days at Chusan, arrived at Shanghai on the 11th of April.

Texas.

Extract from a letter of Rev. Mr. Ives, at Matagorda, Texas.

I have nothing to say in regard to my

mission, further than that my labours are quite as successful as they have been at any time heretofore, and that my

prospects of usefulness are gradually increasing. Indeed, my field is a most promising and delightful one; the whole influence of public opinion here is in favor of our Church, and should it ever be lost, it will be for the want of thorough and efficient support from the old States. As a Clergyman, as a teacher and supervisor of the education of *all* the children in this place, I have the whole field as yet, and wish to retain it; and with God's assistance, to place the pure, the heavenly doctrines of Christ before this people, and give to his holy Church the position it ever and every where should have. I would that the members of the Church in the old States could see the position which I fill here, in reference to the young. I have the whole control over them in a religious and intellectual point of view, and the parents are gratified that it is so. How easy a matter it will be, with the increase of population, to plant the truth and keep out error, if I can only keep up such influence. This, however, I cannot do, unless I can control the education of the rising generation, and this will be impossible, if the fostering care and support of the North and East are withdrawn from me. It will be a blind policy for the Church not to attend *well* to this place; its situation is healthy, and its society elevated, and may be made, in point of learning, the

Athens of Texas; extending its influence in spreading the Gospel and Church of Christ throughout the State. A charter for a University has been obtained, to be located at the city of Matagorda, and my name placed first among the list of trustees. This with no difficulty may be opened under the auspices of the Church. These things, however, are unknown to those noble spirits at the North who would rejoice to join with me in such a promising field, and, therefore, I take care of my little flock, and teach them the rudiments of the language. My heart bleeds when I look over such a field, myself standing alone, without all the interest or countenance from the Church which my field and labours would warrant, and which interest and countenance would work an immense effect for the welfare of souls. If this matter is not considered in season, the Church will regret it. If I had a self-denying, godly, industrious brother, who would stand by my side and teach and preach, God only knows the amount of good that might be done in this place and to this new State.

I pray that funds may be gathered in through your hands to enable us to finish our little Church. It is important that this should be done, and of ourselves we have not the means among us to accomplish it.

India.

MISSIONS OF THE CHURCH OF ENGLAND IN INDIA.

In our last number we published some interesting observations, on the difficulties experienced in the missionary work in India, taken from a reply of the Bishop of Calcutta, to an address made to him by the Archbishop of Canterbury, at a special meeting of the venerable Society for the Propagation of the Gospel in Foreign Parts.

The Bishop concluded his reply with some remarks on the means to be employed for the removal of those difficulties, and for augmenting the funds for the support of the Missions in India. We feel an additional interest in these observations, because, in some of the suggestions we find the very course commended, which has been pursued by the Foreign Committee in reference to our own Missions. We refer to "the circulation of the unadorned accounts of the missionaries themselves,"—to the appointment of agents, 'duly authorized to give infor-

mation of the actual progress, and wants of missions,"—and to the "care exercised in the selection of" suitable "persons for missionary labor." In other points, doubtless, the suggestions of the venerable Bishop are deserving of profound attention.

The question is, **WHAT CAN NOW BE SUGGESTED FOR INCREASING THE INFLUENCE, AND AUGMENTING THE FUNDS, OF THIS GREAT SOCIETY IN INDIA,**—and I presume also at home, but of this I am no judge—for it would be most imprudent in me to have touched on these evils, if I had no suggestions to offer for their mitigation or removal. They are merely local and temporary, whilst the good which the Society is doing in India on the whole is broad, manifest and permanent. Such a cause must not be allowed to sink. It is impossible that the extreme urgency of the case can be known, without meeting with prompt aid. Such an urgency never before existed, because the flocking of thousands to Christ scarcely ever took place before. The "harvest truly is plenteous," and we only want the true-hearted "laborers" to gather it in.

It is an encouraging circumstance in the prospects of India, and of the Church at home, that mission-work, when properly conducted, tends rapidly to raise the tone of holy doctrine and love in its supporters; it unites and elevates. All great pursuits bring out some master principle, and throw into the shade matters of a subordinate character. Old errors and defects are insensibly remedied, and all join heart and hand in the blessed enterprise. There is, also, now, if I mistake not, a conjuncture of circumstances peculiarly favorable to new efforts; and rejoiced shall I be if anything I can humbly suggest—and it will be but little, and that little submitted to the better judgment of his Grace and the Society—may contribute to that increased love and public confidence, without which the success of this and other missionary institutions, in their present position, can scarcely be looked for.

1. The first thing I would venture most respectfully to intimate as applicable to India—and I presume equally so to England—is the importance of a *wise and studious endeavor to heal the irritated and alarmed minds of the Christian community, by promoting a ces-*

sation from controversy, and the restoration of peace on the footing of sound scriptural truth. There is a great suspicion now afloat—a dread of innovation—a fear, and not an unreasonable one, of Popery; and a dislike to changes in our old usages and forms, as prevalent in 1832. The Protestant feeling is roused. His Grace's most mild and seasonable Pastoral Letter, of January last, lays an admirable foundation for this attempt. The morbid excitement of the Protestant mind can only gradually be calmed. In itself, it is a right and noble feeling, and entitled to respect; and it may be kept from excess, and effectually calmed too, by an enlightened course of proceedings. Our Societies have only to stand aloof from the tendencies of the extreme movement, as now so fatally developed, and all will right itself.

2. One excellent and sure method of promoting this, is by carrying out the plan, which the Society has already adopted, of *circulating the unadorned accounts of the missionaries themselves.* Here the full glory of the Gospel shines forth. The natural language of piety goes straight to the heart. When one of your missionaries says, "I spoke to them for some time of sin, redemption through the merits of a divine Saviour, prayer, holiness, and their duties in reference to the Church, into which they seek an entrance," and then adds, "may God guide them by His Holy Spirit," every Christian mind responds.

So, again, when the missionary tells me, "I cannot feel satisfied if I do not speak of Christ's merit and power to 'save even to the uttermost all who come unto God by Him;' may God make each heart a 'temple of the Holy Ghost;'" we cannot but feel a sympathy with him and his labors.

In like manner, when another sums up his doctrine thus—"The members of our congregation are taught to know God, and to 'flee for refuge to the hope set before them in Christ,'" he touches the inmost soul of every sincere follower of our blessed Lord.

Nor is the effect otherwise when your Secretary at Madras says, he "hopes to welcome, ere long, several learned and devoted Missionaries to carry on the good work, to proclaim 'the unsearchable riches of Christ,' and the great truth on which our Apostolic and every true Church is built, that 'being justified by faith we have peace with God, through our Lord Jesus Christ.'"

These trustworthy and simple accounts transport us, as it were, to the Acts of the Apostles and the Epistles of St. Paul.

3. *The language of official Reports and documents should harmonize, as much as possible, with this spirit.* This is my third remark. This is done already in a great measure by the different societies; but it will be wise, as it seems to me, to come back to first principles more and more, in such a state of conflict as the present. Charity should lead us to "become all things to all men." The complex descriptions of conversion, as "an admission into the Catholic Church"—a "reception of the teaching of the Church"—a "right to the privileges of the Church"—the "having communion with the Catholic or Anglo-Catholic Church," are not, I humbly suggest, the descriptions which we should too much dwell on, the terms have been so fearfully abused. There can be no objection to such language, if occasionally used—most of them occur in our Liturgy and Offices—but they should by all means be intermingled with the direct scriptural descriptions of conversion, as a "turning unto God"—the "receiving of Christ"—the "being led by the Spirit"—the "knowing the power of Christ's resurrection"—and the having "fellowship with the saints;" in a word, the "passing from death unto life," and "from the power of Satan unto God:" otherwise the Church hides the Saviour. Under the present irritation, I am persuaded that it would be our wisdom, at least in India, thus to act. The heart of the earnest Christian delights to meet with the very language itself of St. Paul.

4. *Regularity in some plan of visiting and holding meetings is found most desirable, and is, in truth, essential to any considerable improvement in our funds.*

Circular letters are not read; collection-sermons without a long previous arrangement, are inconvenient and unproductive. The Auxiliary and Diocesan Societies must be supported by persons duly authorized to give information of the actual progress and wants of the Missions. The necessity for this is to be lamented. It springs from the infirmities of the Church. But, under present circumstances, a well-organized system of this kind, however difficult and laborious at first, cannot be dispensed with.

5. It is an obvious remark, *that the Society should use all fit means, as I presume they do, of letting it be known that they take the utmost care in the selection of pious, learned, and devoted persons, receiving our Articles in their plain, grammatical, and natural sense, for missionary labour.* Nothing will more tend to inspire confidence. All depends, under God, on the choice of men—men of God—men really qualified by inward piety, simplicity of faith in Christ, and the love of the souls of the heathen, for the great work to which they are to be called.

6. I cannot avoid thinking, further, that it is important for the Society to avail itself in India and at home, *of the present very peculiar state of the movement question.* It is in a totally new position from what it was some years since. The solemn judgments of the Ecclesiastical Court have sealed publicly and formally its condemnation. Differences of opinion, as to the tendency on the whole of its earlier publications and proceedings, need not now be adverted to. It is enough that the entire system, as a system, is at length confessedly rejected by all the authorities of our Church. My own persuasion has been, that it was condemned for some years before those judgments. I endeavored accordingly, in 1842, to unite all my Clergy in forgetfulness and mutual forgiveness of the past, and tender love and forbearance in Christ Jesus for the time to come. The battle of the Reformation I considered to have been a second time fought and won; and our Protestant Church rescued, by the mercy of Christ, from the greatest peril that had threatened it since the settlement at

the glorious Revolution of 1688. It is God's prerogative to bring good out of evil. His ways are unsearchable. The moment of favor to our Church may be now come. He may, perhaps, be pleased to turn the excited minds of both Clergy and Laity to the divine object of Christian Missions; and from the embers of an extinct controversy to raise a holy flame of love and piety for a lost world. Thus will the darkest night bring on the brightest dawn. The diffusion of earnest and enlightened piety of late years at home has been represented to me, as quite as remarkable as the contemporaneous obstacles. The Clergy are said to be improving rapidly as parish priests: all is activity. The liberality of the Laity has been nobly called forth. The fine spirit of church-building has become the glory of our land. National church education, as I am told, amidst a thousand difficulties, is making rapid progress. The same is the case, in its degree, in India. The influence of our Church is greater there than was ever known. This is God's doing. He seems to be setting before us, at home and abroad, a "a great and effectual door" for occupying the ardent minds of men—if only we "know," and surely we shall know, the "day of our visitation." Opportunity, as an old writer observes, is the golden spot of time.

7. *Penitence and humiliation of soul before God, with earnest prayer for His grace and blessing*, is the last suggestion which I would venture to offer. It is an obvious one, however, and scarcely needed. God abases, and then exalts. He punishes churches and nations by allowing a spirit of error or division to arise. We then "seek his face." We acknowledge our sins and transgressions, personal and collective, before his footstool—controversy ceases. We "accept," as the prophet says, "the punishment of our iniquities." We cast ourselves upon the infinite mercy of God in the sacrifice of his Son. We "search, and try our ways, and turn again to the Lord." His "anger then is turned away." He again "lifts up the light of his countenance upon us." Truth and peace reappear. We wonder at our former infatuation. Afflictions are sanctified; the work of God is carried on in

a lowly, evangelical spirit; and Christ alone—not man, not instruments, not churches—has all the glory.

These suggestions have, I doubt not, already occurred to the honored members of the Society now before me, and are in the course of being acted upon; as a distant visitor, however, absent for thirteen or fourteen long years, his Grace will forgive me for alluding to them, invited by the tenor of your affectionate Address. I am now far advanced in life, and the "time of my departure must be at hand." I may never see you more; and I should have felt ashamed of myself if I had hesitated to say here, before the Society, as I have long done in India, what I thought might be conducive to its interests, at whatever expense of my feelings.

Finally, be of good cheer, honored brethren, in the name of the Lord. The holy principles of the Gospel are never appealed to in vain. There is a boundless mass of wealth in the great mine and treasure-house of Christian charity. We have hardly yet opened the ground. Let the hearts of the pious and well disposed be warmed with the exalted cause of Christian Missions, and they will soon begin vigorously to bring forth the rich ore. The immense majority of the devoted members of our Church, and of other bodies, only want to have an assurance that it is indeed the work of God that, upon the whole, is going on, in order to start forward to our aid. It is not the worldly and careless who will effectually help this, or any other Missionary Society. It is the pious, the devout; those who know the value of the heathens' souls from having learnt the value of their own; those who understand somewhat of the divine mystery of the God of our salvation, Father, Son, and Holy Ghost; of the eternal redemption of the blood of Christ; of the virtue of his infinite sacrifice as God-man; of the mighty operations of the sanctifying Spirit of grace, "the Lord and Giver of Life," as our Nicene symbol expresses it; and of the blessedness of employing wealth, and time, and talents, and all we have and are, to the glory of the great Giver—these are the men to whom you should chiefly address yourselves, and who will answer to the call.

It is a wide basis on which the Gospel stands. There is an intelligible, broad view of the vast doctrines of Christianity, which, in the magnificent cause of Missions, ought not to be cramped by the details of individual and unauthorized sentiments, nor by private systems leaning to over-statement or under-statements on matters of Church-government. This Venerable Society, connected as it is so intimately with his Grace and all the Episcopal authorities of England, has always held—and may it always continue to hold!—its own peculiar position. My own views of Church polity coincide with those of our Reformers. I fully believe in the divine right of Episcopacy as appointed by the Apostles, divinely inspired to settle the Church; though circumstances may arise, as they did at the period of the Reformation, when bishops cannot be obtained, and when God accepts and blesses Churches imperfect in their formation, as Hooker and all our best divines have taught. Others, however, may take a somewhat higher or lower ground upon this subject, and yet be, as I humbly conceive, as faithful members of our Church, and as ardent friends to this Society, as ourselves.

It is the cordial belief in the mysteries of redemption themselves which enables us to apprehend the blessings of Christ for our own salvation, which places us at once in our efforts under the Divine benediction, which involves our cause in the grand purpose of God as unfolded in the word of prophecy, and connects our labors, however weak in themselves, with the power and grace of Christ in the destined universal diffusion of his Gospel.

The safety of our beloved country may also be assured by the decided and wise course of this great Society in the present emergency. God looks on nations collectively. If governors themselves are backward in their duties to the cause of Christ, it is possible that the efforts of such institutions as this, with our honored Archbishops and Bishops at its head, may in some measure repair the defect.

But I have done. I beg forgiveness for any warmth of manner or sentiment. I need only further assure his Grace that I shall be most ready, if my health is restored, to take any public steps I can under his direction, whether by sermons or any other method, for the support of this Society.

CHURCH MISSIONARY SOCIETY—INDIA.

We have published above an account of some proceedings which took place at an interview between the Bishop of Calcutta and the Archbishop of Canterbury, at a meeting of the Society for the Propagation of the Gospel in Foreign Parts. We subjoin a brief sketch of some proceedings of a similar character at a meeting of the "*Church Missionary Society*."

Interview of the Bishop of Calcutta with the Committee of the Church Missionary Society.

On the 16th of December, the Bishop of Calcutta attended a Meeting of the Committee of Correspondence of the Church Missionary Society. His Lordship had long expressed a wish to meet the Committee, but had been prevented from doing so, at an early period, by successive attacks of illness and pressing engagements. On being introduced to the Committee, the Chairman, James Farish, Esq., expressed, on their behalf, their gratification at his Lordship's presence again among them, and their gratitude to him for the kindness which he

had shown to the Society's Missionaries in India, and for the encouragement and aid which he had afforded them in their work.

The Bishop of Calcutta, in reply, assured the Committee of the pleasure which it gave him to meet them, and expressed the highest esteem and regard for the Society's Missionaries in India—remarked the great advance of things in India, in a way of preparation, though positive and well ascertained conversions were comparatively few—said that the work at Krishnaghur was proceeding hopefully, and that the anticipations which he had formed six years ago respecting it had been confirmed—spoke of

the Converts in India as weak, but sincere—and was of opinion, on a full view of the matter, that more success had resulted from Missionary labours in India than the limited extent of the means employed would have warranted us to expect.

The Bishop farther stated, that there were several points for which he especially honoured the Church Missionary Society. 1. Because it had stood forward with decision for the truth of the Gospel, against the semi-popery of the present day; and had thus been made a blessing to the Church at home, as well as to the Heathen abroad. 2. For the great care which it took in the choice of the men sent out. 3. In the sound general learning and ecclesiastical instruction imparted to the Missionaries of the Society by their course in the Islington

Institution. 4. For the harmonious working of the Committee; for their laboriousness; some of them he recognized as having been active members in that room very many years ago; and for the promptitude and decision with which they acted. 5. For the manner in which they followed out its Missionaries at their Stations, and exercised its legitimate powers as Lay Patrons, which the Bishop said he always wished the Society to retain. 6. For the scriptural tone of its principal Reports. 7. Because he considered its faults, if any, to be on the safe side, in occasional over-directions to its Committees abroad. And, 8. Because all its designs were entered upon and carried on with prayer.

At the conclusion of the Bishop's address, he arose and pronounced the benediction, and then withdrew.

Intelligence.

FUNDS.—We regret to perceive that there has been a falling off in the contributions to the Foreign Treasury, during the last two months. Unfortunately our Northern agent has not been able to enter upon the discharge of his duties, and we have not yet, therefore, derived any benefit from this appointment.

We beg to assure our readers, that the Foreign Committee will require about *ten thousand dollars*, to carry them safely through the year, ending on the 15th June next, and we hope that this statement may arrest the attention of those who have not yet put in their contributions for the present year.

In a paragraph, in a late number, on the subject of agencies, it was stated that it was not the design of the Committee to interfere with any *established* system of contributions, either diocesan or parochial. It should not, however, be inferred from this, (certainly the language of that paragraph could not fairly warrant such an interpretation,) that the Foreign Committee are not in want of funds, or that their agents do not desire to make collections, when they preach Missionary sermons. In the article referred to, we intended to say, that our Agents were not appointed *solely* with a view to raising funds for immediate use, but that at the same time, they might “awaken the Church to an intelligent and abiding interest in Missions.” *We want money pressingly*, and our agents are desired to avail themselves of *every opportunity that may be offered*, to make collections in Churches.

TREASURER'S NOTICE.—All letters and communications for Dr. J. SMYTH ROGERS, Treasurer of the Foreign Committee, must hereafter be addressed to him at the Foreign Mission Office, 281 Broadway.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th March to the 15th of April, 1846:

MAINE.

Brunswick—St. Paul's Church, $\frac{1}{2}$ 10 00
Children of do., $\frac{1}{2}$ 1 00 11 00

MASSACHUSETTS.

Boston—S. S., St. Paul's Church, part for sup. of 10 children, Africa. 68 75
Grace Church, for Rev. Mr. Ives' Church at Matagorda..... 25 00
Charlestown—St. John's Church, a Member..... 1 00
Newburyport—E. S. Rand, Esq..... 15 00
Stockbridge—St. Paul's Church..... 4 00 113 75

RHODE ISLAND.

Bristol—St. Michael's Church, a thank offering, \$10; do., monthly coll., Nov. \$9 35; do., Feb. \$7 75; do., Christmas coll. of S. Schools, educ. Africa, \$9 62; do., a Lady, for Africa, \$1..... 37 72
Middletown—St. Mary's Church, bal. pledge for Constantinople.... 5 00 42 72

CONNECTICUT.

Brookfield—St. James' Ch., monthly offering..... 10 50
Middletown—Christ Church, part of collection..... 25 00
Salisbury—St. John's Church, $\frac{1}{2}$ 2 50
Watertown—Christ Church..... 20 00 58 00

NEW YORK.

Brooklyn—Calvary Church..... 59 75
Do. for Ch. at Houston. 12 00
Little Neck—Zion Ch. for Texas.... 7 00
Do. a Mission'y, China. 5 00
New-York—St. Thomas Ch., a young Lady, for ed. Mark Spencer, China..... 25 00
St. George's Ch., Mrs. Eliza Tracy, for ed. Fred. A. and Eliza Tracy, 2d ann. paym't, China. 50 00
St. George's Church..... 256 71
Do. J. W. D., for Africa.... 50 00
Do. G. M. and T., fruits of self-denial, for ed. Horatio Gillett, Africa, 4th ann. paym't. 20 00
St. George's Ch., J. S. and J., for ed., China..... 25 00
Cash..... 70
Family Mite Box..... 1 57 512 73

WESTERN NEW-YORK.

Rochester—S. S. St. Luke's Ch. for ed. H. Whitehouse, Africa..... 20 00

NEW-JERSEY.

Newark—Grace Ch., a member for ch. at Matagorda..... 3 00

PENNSYLVANIA.

Churchtown—S. S. of Bangor Ch. for Africa..... 5 00
Norristown—St. John's Church, $\frac{1}{2}$ 16 76
S. S. do. $\frac{1}{2}$ 9 18
Philadelphia—St. Paul's Church, Ladies Bible Class for ed. of Helen S. May and S. A. McCoskry, Africa..... 40 00
Mr. and Mrs. Reed, bal. of sup. 3 children under Rev. Mr. Graham, 1845, China..... 20 00
Do. sup. 3 children, do. 1846, \$20 of which is from Missionary box of their children..... 60 00
St. Andrews Church, Female Bible Class, 1st payment for ed. John Wm. Claxton, Africa.... 20 00
Wilkesbarre—St. Stephens Church 10 25 181 19

DELAWARE.

Middletown—St. Anns Church..... 7 75

MARYLAND.

Baltimore—Mt. Calvary Church, $\frac{1}{2}$ 10 00
Chestertown—Chester parish..... 45 02 55 02

VIRGINIA.

Clarke Co—Wickliffe parish..... 35 00
Cumberland County—Lyttleton parish Sewing Circle for ed. of Wm. H. Kinckle, Africa..... 20 00
Essex Co—St. Ann's and S. Farnham parishes..... 30 00
Fredericksburg—St. George's Ch..... 25 79
Female S. S. do. for ed. of child, payment for two years, China, 50 00
Infant S. S. do. ed. China..... 3 11
Northampton Co.—Hungar's parish. 25 00
Williamsburg—Miss B. M. Page, subscription support beneficiary, Athens..... 30 00 218 90

NORTH CAROLINA.

Rockingham Co.—Leaksville, Mrs. L. M. Neilson..... 1 50
Wilmington—St. John's parish, for Constantinople..... 40 11
Do. for Mr. Ives' Church, Matagorda..... 25 00 66 61

SOUTH CAROLINA.

Charleston—St. Philip's Church, Mrs. H. S. Wilson for China, \$12 50; Africa, \$12 50; support of Mr. Gillett, Texas, \$12 50..... 37 50
Mon. Miss. Lecture for March... 3 77
St. Michael's Church..... 33 97
Do. offg. three monthly instalments for Constantinople. 7 50
Do. an individual, for do.... 25 00
Do. a member, for ed. Mary Maxwell, Africa..... 20 00
Do. a member for ed. Alex. Glennie, Africa..... 20 00
St. Peter's Church, contribution for education, Africa..... 10 00
Do. do. towards support of Bishop Boone, 1846, China.... 591 90
Richland District—Zion Church, Mrs. E. H. Clarkson, for China, \$25 00; Africa, \$25 00; support of Mr. Gillett, in Texas, \$25 00..... 75 00
W. Clarkson, Esq. for support of Mr. Gillett in Texas..... 25 00
Miscellaneous—Collections by Rev. Wm. Y. Rooker, Agent for the South, particulars of which have not yet been received... 125 00 974 64

GEORGIA.

Savannah—Ladies Sewing Circle, for ed. Lucie Byrd, Africa..... 20 00
ed. Elizabeth Newcomb, do.... 20 00
ed. Africa..... 20 00
For Missions in Africa..... 62 00 122 00

ALABAMA.

Mobile—Christ Church, 3d annual payment of Bishop Polk, Miss. Society, for ed. Emma A. Jones, Africa..... 20 00

FLORIDA.

St. Augustine—Trinity Church quarterly collection..... 3 00

TOTAL\$2410 31

Total from June 15, 1845, to April 15 1846, \$24,976 44

ERRATUM.

In the February No. the acknowledgment of \$40 from S. S. Christ Church, Georgetown, D. C., should read S. S. Christ Church, Washington D. C.